10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

A turkey's [1] wing is used when they sweep out in the Big House. And besides, the Attendant carries a long stick as a poker and that is used when they stir up the fire, and it is the rule that they shall light a good bright fire every night as long as they perform the ceremony. And the Attendant-leader every evening walks around all over where they are camped about this Big House, holding a whip. And any person that they find that is causing unnecessary noise they correct. And the children are instructed. And he notifies them, telling them thrice "Come in! Come in! Come in!" And just recently they selected an officer from the Delaware Agency who is on guard all the time here while they are assembled, so that no one brings in liquor.[2]

[1] The specific term for the Wild Turkey (Meleagris gallipavo) is tel-'kanem, a term derived from the habit of this bird of scratching or "cleaning" the floor of the forest. In native Delaware ornithology, the order Gallinae is denoted by the generic term palew which denotes any of the birds of the group, though writers on Delaware social organization have occasionally rendered the term by "turkey." Happily no natural history obsequies are called for in the case of this splendid bird for it still survives in its original range where the Delawares knew it.

[2] The imformant pointed to this as an indication of the lack of reverence, and indecency of behavior in the tribe under the influence of the white man's ways. Zeisberger (op. cit. p. 130) commented on the same thing as regards disorder at the feasts.

When any one of us considers the rule with all the obligations and instructions as these are properly carried out, it should be forbidden for one thing that those of our women who when they cannot cook[1] are not pure, be allowed to trouble about the cooking. And should not come in the Big House as long as they are affected with the sickness, because some pure children might be much contaminated, especially when they perform the Gamwing. And it is the rule that persons should abstain from bringing into the Big House any animals of whatever kind they may be which are domesticated.[2]

[1] Being in their catamenial periods.

[2] This has special reference to dogs, pigs, etc. Some discussion has previously been given concerning the status of the wild animals of the forest and those domesticated by man. The Attendants are expected to attack any such animals that come into the Big House and drive them away with their staffs.

And right here opposite from the door on the outside over there at a certain distance they make the fire. Two forked poles are set upright and a pole laid across, upon which they hang the big buckets in which they cook. Near here standing upright is a many-forked tree where meat is hung. And a big shelf is there at one side of the fireplace with two floors where they put the corn that is used. When hominy is made the female Attendants have for their duty, every morning and evening to grind and make corn flour and hominy. Sometimes two or four mortars are used together with those long pounders.

562 fulness, in comparison with the men, may
157 have been owing to the fact that they were much more restricted in childhood than their brothers. Nowhere in Delaware society was there the model of anyone
592 with coercive authority; neither mother nor
622 father ruled the roost at home in an
625 authoritarian sense, the sachems had no power to enforce their wishes, and there was no conception of a state with police
586 powers. Divorce was easy and frequent and could be initiated by either party simply leaving the other.[36] Supernatural
776 beings were not Jehovah-like Gods who regularly punished the wicked and rewarded the good; the Delaware reckoned rather with a supernatural guardian spirit who acted as a comrade and friend who would assist his mortal protege in critical passes. Shame and pride are more frequent themes than guilt and self-righteousness;
577 Speck (referring to twentieth-century Oklahoma Delawares) says, "Spiritual purity . . . is not conditioned by ethical conduct, but rather . . . through the observance of taboo regulations prescribed by ancient rulings.[37]

155 It would seem to be a fair inference that
597 the Delaware often did not develop a strong authoritarian, coercive conscience; moral values (which certainly were recognized) did not possess an awesome, mosaic character; "good" and "bad" had a light affective tone.

114 Zeisberger, who as a Moravian believed
626 in less discipline and autocracy than was fashionable in eighteenth century Europe, was still puzzled as to how a society without authority could hold together. "Judged by the mere appearance of the Indians," he wrote, "one is surprised how modest and careful they are in relation to each other and imagines that the whites, if they were as free a people and had neither government nor punishment to fear, would not
626 be as united and peaceable as the Indians appear to be."[38] This superficial smooth-

36. Heckewelder, 1819, p. 154; Zeisberger, 1778, pp. 20-21.
37. Speck, 1931, p. 51.
38. Zeisberger, 1778, p. 122.